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A
SERMON

PREACH'D

December 31. 1706.

Being the Day of

Solemn Thanksgiving.

APPOINTED

By Her MAJESTY

FOR

The late Glorious Successes of Her
Arms, and Those of her Allies,
during the last Campaign.

By NATHANAEL HODGES.

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PSALM xliv. ver. 5, 6, 7, 8.

*Thro Thee will we push down our Enemies,
thro Thy Name will we tread them under
that rise up against us. For I will not trust
in my Bow, neither shall my Sword save me:
But thou hast sav'd us from our Enemies,
and hast put them to shame that hated us.
In God we boast all the day long,
and praise thy Name for ever. Selah.*

TIS not easy to determine who is the Author of this Psalm: Some think it was compos'd by David, in commemoration of the many Victories he had obtain'd over the *Philistines*, since this Psalm hath the same Inscription with the forty second, To the chief Musician for the Sons of Korah, Maschil,

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chil, a Song of Instruction; which Psalm was undoubtedly made by David: And the Chaldee Paraphrast expressly ascribes this 44th Psalm to him. And from the 10th Verse to the end of the Psalm, they suppose that David speaks of the time past, when God, for the Idolatry of the Jews, made them to turn their Backs upon their Enemies, and gave their Goods to the Spoil of them that hated them, as in the Eleventh Verse, compar'd with the Twentieth and Twenty First, *If we have forgotten, or if we did forget, the Name of our God, or stretch'd out our Hands to a strange God, shall not God search this out? for he knoweth the Secrets of the Heart.*

Others think it was pen'd by some Prophet in the Babylonish Captivity; and that from the Tenth Verse to the end of it, he relates those Miseries the People of Israel suffer'd under Antiochus. But this is very improbable, since 'tis hardly to be imagin'd that any Prophet would ascribe a Psalm, under the Babylonish Captivity, to the chief Musician for the Sons of Korah, Maschil; for that intimates that the Temple was standing, and that the pure Worship of God was still kept up at Jerusalem.

Another Opinion is, That it was compos'd after David's time, when the Jewish Government

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vernment began to decline, and the *Assyrians*, after they had made several Inroads upon *Canaan*, at last invaded *Judea* with a formidable Army: That the former part of the Psalm was design'd for the recital of God's past Salvations of the People of *Israel* from the beginning to that time, and by the renewal of their Confidence in God as their King, and renouncing any Trust in their own Prowess, to move him now to appear for them, and deliver them from the unjust and cruel Arms of the *Assyrian Tyrant*: That from the Tenth Verse, and onward, there is a very pathetic Description of the confus'd Posture of their Affairs at that time; and that what is said in the Eighteenth and Nineteenth Verses, very well agreed with the time of *Hezekiah*, who had much reform'd the Jewish Church: And tho all this be come upon us, yet have we not forgotten thee, nor have we dealt falsely with thy Covenant; our Heart is not turn'd back, neither have our Steps declin'd from thy way, tho thou hast sore broken us in the place of Dragons, and cover'd us with the shadow of Death: For it is said of *Hezekiah* in 2 Kings 18. 3, 4, 5. That he did that which was right in the Sight of the Lord, according to all that David his Father did; he remov'd the High Places, broke the Images,

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Images, cut down the Groves, broke in pieces the Brazen Serpent that Moses had made; for unto it did the Children of Israel burn Incense: and he call'd it in contempt Nehushtan, a mere piece of Brass: He trusted in the Lord God of Israel, so that after him was none like him amongst the Kings of Judah, nor any that were before him. And 'tis imagin'd it could not be said at any time of the People of Israel so justly as at this time, Tho all this Evil be come upon us, yet have we not forsaken thee, &c.

But however difficult it is to determine who the Author of this Psalm was, and the precise time of its Composure; yet it is certain it was pen'd either in the time of David, or of Hezekiah, or betwixt both, but it seems most probable to have been written in the time of the latter. The former part preserves to us the Memory of some signal Victories which the People of the Jews obtain'd over the Enemies of their Nation, Government and Religion.

In the beginning of this Psalm the Author recounts the Wonders God wrought in favour of the Children of Israel upon his first planting them in the Land of Canaan, and how the Fathers of that Nation ascrib'd the Glory of all their surprizing Successes to the
Name

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Name of God. We have heard with our Ears,
 O God, our Fathers have told us what Works thou
 didst in their Days; in the times of old; how thou
 didst drive out the Heathen with thy Hand, and plan-
 tedst our Fathers; how thou didst afflict the People,
 and cast them out: for they got not the Land
 in Possession by their own Sword, neither did
 their own Arm save them, but thy Right Hand,
 and thine Arm, and the Light of thy Counte-
 nance, because thou hadst a favour unto them:
 q. d. " We know the great things thou didst
 " for our Progenitors, when at first thou
 " gavest them the Possession of this Land,
 " they have left them upon Record for us;
 " and they were far from pretending that
 " they conquer'd the Canaanites by mere Hu-
 " mane Force and Policy, they got not the
 " Possession of the Land by the Strength of
 " their own Swords, nor did their Arm
 " save them; they piously acknowledg'd it
 " was under the Influence of thy Almighty
 " Power, and owing to thy special Favour.
 Thy Right Hand, and thine Arm, and the Light of
 thy Countenance; according to the Chaldee, The
 Light of the Splendor of thy Glory, or the Light
 of thy Glorious Splendor; that is, the Light
 of the Shechinah, which was the Glorious Symbol
 of

of the Divine Presence visibly *presiding* in the *Israelitish* Camp. Thy Power and thy Presence sav'd them, because thou hadst a Favour to them; or, as the fore-mention'd Paraphrast adds, *Because all the time they exercis'd themselves in thy Law thou hadst a Favour to them, and shew'd thy Pleasure in them.* For it is to be observ'd, that the Successes the People of the *Jews*, in their Wars, had over their Enemies, were confer'd upon them when they strictly adher'd to the Worship of God, and liv'd in the observance of his righteous Laws and Commandments; and whenever they revolted to Idols, and neglected the Precepts of their Oeconomy, God is said to be angry with them, and frequently sold them into the Hands of their Enemies. Nor must any Nation, under the like peculiar Privileges and Relation to God, expect it will be otherwise with them in the like Circumstances. “ These
 “ Great Things then thou didst for them,
 “ and under the Influence of thy Government
 “ and Presence they triumph'd over all their
 “ powerful Enemies, and got the Possession
 “ of the Land at first. Thus after the Psalmist had commemorated the Glorious Successes and Victories which God gave to their Forefathers

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Forefathers upon their first Settlement in the Land of *Canaan*, and their pious Ascription of them to his Almighty Power and Goodness, he personating the People of the *Jews*, lays Claim to the same Protection in the fourth Verse, *Thou art my King, O God, thou art our Lord and Prince still, therefore command Deliverance* (or Salvations, according to the Original) *for Jacob*. The Government of the *Jews* was a Theocracy: whilst God was the Supreme Lord over all the World, He was their Lord in a special manner, as their Political Head and Prince; and therefore in their Prayers and Thanksgivings they frequently address'd him under the Notion of their King, their Lord, their Saviour, the Deliverer of *Israel*; and in the Words of the Text, they profess the same Confidence and Trust in God, and ascrib'd their Victories to the same Influence, *Thro Thee will we push down our Enemies* - Ver. 5: which Phrase signifies the violent Overthrow of their Enemies; *Thro Thee will we*, or, as the Words may be rendred, We have, thro thee, with Courage and Success thrown down our Enemies. *Thro Thy Name will we tread them under*, or have trod them under, *that rise up against us*. " We have given them an intire
B " Defeat,

" Defeat, and reduc'd them to the meanest
 " and most contemptible Circumstances; and
 " after all their high and mighty Pretences,
 " we have humbled them to the Ground. For
 so the Scripture uses this Phrase, not only to
 signify the Triumphs of the Conqueror, but
 the low Condition of the Vanquish'd. " Our
 " Progenitors obtain'd many Glorious Victo-
 " ries over the Heathen by thy Omnipotent
 " Arm, when they first had the Possession of
 " this Land; we have, thro the same, con-
 " quer'd our Enemies ever since, thro Thee
 " have we subjugated them that rose up a-
 " gainst us. *For I will not trust in my Bow, nei-*
ther shall my Sword save me: That is, We will
 not confide in any Humane Force whatsoever;
 but thou hast sav'd us from our Enemies, and put
 them to shame that hated us. " We acknowledg
 " thy Protection and thy Salvation, and that
 " all our Victories, all the mighty Advanta-
 " ges we have gain'd over the Enemies of our
 " Government, by which they are brought to
 " the utmost Shame and Contempt, are ow-
 " ing to Thee. *In God therefore we boast, or*
glory, all the Day long, and praise thy Name for
ever, or confess thy Name for ever; that is,
 acknowledg those Perfections thou displayest
 in

Ver. 6.

Ver. 8.

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in our Defence to thy Glory, that all our Victories are from Thee. So that the Psalmist does not commemorate a single Victory, but a Series of Victories, and gives the whole Glory to God. Nor are we this Day, which her Majesty has piously devoted to offer up our united Thanks to the God of Heaven and Earth, to bless him for a single Victory, but for a surprizing Train of Victories, that we may conclude this wonderful Year with the best Returns of Praise, which Minds impress'd with most grateful Resentments of God's peculiar Favours upon this Nation and Government are capable of making.

In the Text we have an Account,

- I. Of the Series of Victories obtain'd by the *Israelites* over their Enemies.
- II. The pious Ascription of these Victories to God.
- III. The grateful Temper of Mind they express'd to God for them.

After having discours'd of these, I shall make Application of them suitable to the Solemnity of this Day.

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As to the First. The Israelites were planted, as the Psalmist expresses himself, in the Land of Canaan at first, by a long Train of Glorious Successes. Deut. 26. 8. God brought them forth out of Egypt with a mighty Hand, and an out-stretched Arm, and with great Terribleness, and with Signs and Wonders. God miraculously overthrew the mighty Tyrant, who had so long enslav'd them, and his numerous Host in the Red-Sea. Under the Conduct of Moses the People of Israel defeated the Army of Amaleck, conquer'd the Ammonites, put Sihon their King, and Og the King of Bashan, with all their Forces, to the Sword; and obtain'd a signal Victory over the Midianites. Under the Conduct of Joshua they destroy'd thirty one Kings, and made an intire Conquest of their several Countries, which were a great part of the promis'd Land of Canaan; these were the Works that God did for the Children of Israel, in those Days, in the time of old, according to the Psalmist. Nor did they get their Land in Possession by their own Sword, but by the Hand of God; and as the Israelites were introduc'd into the Land by a Succession of surprizing Victories, so they were continu'd in the Enjoyment of it, and of their special

cial Rites and Privileges, by many like favourable Acts of Providence: Thro God they push'd down their Enemies, thro his Name they trod them under that rose up against them; he sav'd them from their Enemies, and put them to shame that hated them. How many Victories did they obtain over the Moabites, the Ammonites and Philistines, under their good Judges! What wonderful Success did God give to the Arms of Israel, from David to the expiration of Hezekiah's Government! within which Space of Time the many Victories, commemorated in our Text, undoubtedly came to pass. David carry'd his Conquests so far as fully to accomplish the Possession of all that Land which God had told Joshua, after his numerous Successes, then remain'd unconquer'd, Josh. 13: 1, 2, &c. compar'd with 2 Sam. 8.

When Syria, and other Provinces, subdu'd by David, had revolted, thro the Remisness and Impiety of several Kings between this Reign, and those of Asa and Jehoshaphat, they were reduc'd again by their powerful Arms. Asa vanquish'd an Army of a Thousand Thousand, and 300 Chariots of Ethiopians, under their King Zerah; and tho he spar'd Ben-Hadad King of the Syrians, yet we have reason to believe Jehoshaphat intirely

ly brought them into Subjection again ; for in 2 Chron. 20. we read that the *Moabites*, the *Ammonites*, and others besides These, with a great Multitude on this side *Syria*, came against *Jehoshaphat*, whom he found dead upon the Spot, by a special Interposition of the Divine Power. When they had revolted again under the Reigns of several wicked Princes, and the *Philistines*, *Arabians* and *Syrians* made frequent Inroads into the Land, they were conquer'd again under *Amaziah*, *Uzziah* and *Jotham*; and (except the Interval of the impious Reign of *Ahaz*) from the beginning of *Amaziah's* Reign to the expiration of *Hezekiah's*, there was one continu'd Course of Victories, and particularly that remarkable One of the vast Army of the *Assyrians* under *Senacherib*. So that from *David* to *Hezekiah* we have a History that furnishes us with a great Number of Victories, and the mighty Progress of the *Israelitish* Army, so long as they continu'd faithful to their God, and preserv'd his Worship uncorrupt. Nor do we read, that in all this space of time, the *Jews* suffer'd any publick Calamities, but what were brought upon them by their own Profaneness and Vices ; so much reason had the Psalmist to say, *Thro Thee have we*
push'd

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push'd down our Enemies; thro Thee have we trodden them under that rose up against us.

II. The pious Ascription of these Victories to God: Thro God, and Thro his Name they acquir'd those repeated Advantages over their Enemies. They would not trust in their Bow, nor should their Sword save them; but God had sav'd them, and put them to shame that hated them. An uninterrupted Series of Successes, when it met with degenerate and impious Minds, have swollen Men to an intolerable Degree of Arrogance and Prophanity: Thus was it with the Assyrian Monarch, *By the Might of my Hands* Isa. 10. 13. *have I done this; and by my Wisdom, for I am Prudent.* But ingenuous Minds, impress'd with the Sense of that Supreme Almighty Being, who does whatsoever pleases him in the Armies of Heaven and amongst the Inhabitants of the Earth, have always, during the longest Train of prosperous Events, ascrib'd all to a Superior Power and Wisdom; the Light of Reason, unassisted by Revelation, whenever it hath been adverted to, hath produc'd these pious Effects. The Heathens look'd upon War as an Appeal to their Gods, and frequently attributed their Conquests to their Deities,

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as to Superior Powers that had decided the Cause in favour of them; and perform'd many pompous Ceremonies in Honour of that Tutelar God, who they imagin'd had done them that Justice and Kindness *: But Revelation hath set this just Reasoning of Nature in a much clearer Light. The most superficial Glance upon the History of *Israel*, and the Sacred Writings of the Old Testament, will acquaint us, that the Church always ascrib'd the Decision of Battels to God: therefore they are wont to stile God, *The Lord of Hosts*, to signify that he had not only govern'd the several Orders of Angels, and made them the Ministers of his Sovereign Pleasure; but that he presided over the Armies of Men too, and gave the Victory to which Side he pleas'd. From hence they call'd him, *The God of Israel*, *the God of Jacob*, *their Sword*, *their Rock*, *their Fortrefs*, *their strong Tower*, to illustrate his Sovereignty over them, and their Confidence in his Protection. God is said to be known by the Patriarchs, the first Fathers of the *Jews*, by the Name of *EL-Shaddai*, the Lord Almighty; afterwards by the Name *Jah* and

* Pindar. in Isthm. ———— *Τίναται ἀλλὰ
Διὰ δαίμονα ἀνδρῶν.*

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Jehovah, God Eternal and Unchangeable, and consequently that would keep Covenant with them. Nor could they do less than ascribe to the Divine Power such frequent Instances of miraculous Victories, as the Destruction of the Egyptians at the Red-Sea, the Overthrow of the Walls of Jericho, the Ruin of vast Armies by an inconsiderable number of Men under Jephthah and Gideon, &c. to which may be added those of Jehoshaphat and of Hezekiah, in whose time the Angel of the Lord destroy'd in one Night an Army of the Assyrians of almost Two Hundred Thousand Men. Hence, upon such Occasions, they express'd themselves after a very elegant and sublime manner, in their Hymns of Praise ascribing Glory to God: *It's God, says the Royal Psalmist, that girds me with Strength, and makes my Way perfect: He makes my Feet like Hind's Feet, and sets me upon my High Places: He teaches my Hands to War, so that a Bow of Steel is broken by my Arm. I have pursu'd mine Enemies, and overtaken them, neither did I turn till they were consum'd; for thou hast girded me with Strength to Battel, thou hast given me the Necks of mine Enemies. There is no King sav'd by the Multitude of an Host, a mighty Man is not deliver'd by*

Psal. 18.

32,33,34.

Ver. 37.

Ver. 39,40.

Psal. 33.

16, 17.

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much Strength: An Horse is a vain thing for Safety, neither shall he deliver any by his great Strength. No Man possibly could be better appriz'd of the necessity of a strong Army, and of well-order'd Troops, than this King, who did such mighty Exploits in War by both; but he knew still what need there was of the Influence of the Lord of Hosts, and the special Blessing of Heaven upon his best Preparations. The Christian Faith instructs us, that the most minute Events come not to pass but by the Permission or Direction of Divine Providence; a Sparrow does not fall to the Ground without our Heavenly Father: how much more must the different Events of the Arms of Nations, upon which the Happiness or Misery of such great Bodies and Communities of Men turns, depend upon the Administration of a Sovereign Being? Good Men have been always sensible, that the Courage of Generals and their Armies, that the Wisdom of Princes and Statesmen; that the Efforts of the former, and the Measures of the latter, together with the various Events of War, are all under the peculiar Direction and Management of the Supreme Rector of the World. He upholds Mens natural Courage,
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or inspires them with a greater Measure of it; and He intimidates and dispirits Men of bold, daring Minds, according as He designs the Victory of the one side, and the Overthrow of the other: It is He that prospers the Councils of Nations; or when Measures are concerted with the utmost Caution and Foresight, baffles and confounds them: He hath infatuated Men of the deepest Sagacity at one time, and at another by a secret and incomprehensible turn of Providence hath succeeded what had the Appearance of Rashness and Imprudence: It is He that covers the Heads of Generals, whom he purposes to save amidst the most threatening Dangers: It is He that preserves and delivers in the most critical Junctures, when Men have been ready to give over all Hopes of Redress. It would indeed be endless to give Instances of those several Displays of Divine Wisdom and Power; since our Reason will tell us, if we advert to the Perfections of the Divine Being, to the Relation all Creatures have to Him, and to the Dependence which the Natural and Moral World have upon him, That the Sovereign of the Universe manages both necessary and free Agents, according to their respective Natures,

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with Infinite Wisdom and Justice for the Good of the Whole.

III. I am now to show you the grateful Temper of Mind which the People of Israel express'd upon their obtaining so many and so great Victories, contain'd in these Words: In God we boast all the Day long, and praise thy Name for ever; or as the Original will bear, In God Will we boast all the Day long, and Will praise thy Name for ever. God hath been Conqueror, and hath fought our Battels, and we will triumph in him, and praise thy Name for ever: That is, "We will acknowledg the Perfections thou hast display'd in our Defence, and preserve the Memory of them to a long Posterity; we will pay that Tribute of Praise we owe to thy Protection, and will do this all the day long, and for ever; we will not only sing thy Praise, and ascribe the Glory to thy Name for the present, but devote our whole Lives to thy Honour; all our Actions, for the future, by a Deference to thy Authority, and Obedience to thy Laws, shall praise and glorify Thee; and we will transmit to descending Generations the Records of those signal Appearances of our God."

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I proceed now to the Application of these things, suitable to the Solemnity of this joyful Day. As the *Israelites* had, so certainly have We a Succession of Victories to reflect upon. 'Tis not for one Victory alone that We are assembled to praise God, but for several, and for such Victories too, as in themselves and in their Consequences are so very great, that the Memory of them no doubt will last to future Ages: We have indeed reason to say with the Psalmist, *We have heard with our Ears, our Fathers have told us what God hath done for them in the times of Old.* Our Histories indeed afford us a large Account of the many Victories and Deliverances with which God hath blessed this Kingdom since the Reformation. But not to insist on these, our own Memory can furnish us with a long Train of Deliverances, that, by their surprizing Circumstances, oblige us, in a peculiar manner, to ascribe the Glory of them to God. The Revolution by the late King *William*, of Glorious Memory, at a time when Popery and Arbitrary Power were just ready to break in upon us like a mighty Deluge; The many Successes He had

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had in asserting and maintaining our Protestant Rights and Privileges during his whole Reign; The Glorious Battel of *Hochstet*, since the Accession of Her Majesty to the Crown, under the Conduct of the Duke of *Marlborough*; a Battel not less memorable for its critical Juncture, than for the Intireness of its Victory, and the Greatness of its Consequences: These, I say, will shine in Our History with a peculiar Lustre to future Generations; and the mighty Influences of the said Victory we have seen in the wonderful Transactions of this Year's Campaign. The *French King* began it indeed with very considerable Advantages, his Preparations were early and great, his Forces upon the *Rhine* formidable, who by their Activity and Number drove the *Imperialists* out of *Alsace*, and recover'd in a few Days all they had lost in a Year before on that side the *Rhine*; whilst others of his Troops gave the *Germans* a Defeat at *Calcinato*. In *Flanders* they had prepar'd with a mighty Army to attack the Duke of *Marlborough* before his Auxiliaries had join'd him. In *Spain*, *Barcelona* is besieg'd by the Duke of *Anjou* at Land, and the

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the *French* Fleet put early to Sea to favour that Design. Preparations at the same time were making to besiege *Turin*; so that no Measures could appear better concerted, and better improv'd at the opening this Campaign, than those of the *French* were. But that God, upon whose Superior Wisdom and Power the various Success of all Humane Wisdom and Power intirely depends, broke them all: The *French* Fleet, so early fitted out, was kept back by His favourable Providence, whom the Winds and Seas obey; the *English* arriv'd before *Barcelona*, when reduc'd to the last Extremity, and oblig'd the Enemy, deserted by their Fleet, to quit their Camp in the utmost Confusion.

The Confederate Army in the *Netherlands*, notwithstanding the advantageous Posts of the Enemy, and the Superiority of their Forces, gain an intire Victory over them; the best of their Troops were destroy'd, those of the King's Household intirely ruin'd, and a vast Train of Artillery and Warlike Stores became an easy Prey to our Conquering Arms. The *French* King, in the midst of those Difficulties, being resolv'd to take the most probable means for retrieving these Losses,
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pushes on the Siege of *Turin* with the utmost Vigour; and when his Army had reduc'd the Besieg'd to the greatest Extremities, Prince *Eugene*, joining the Duke of *Savoy*, attacks successfully the Enemy, tho superior in Number, and strongly intrench'd.

Now since we have the Happiness to resemble the *Israelites* in the Number and Greatness of our Victories, let us imitate them in ascribing the Glory unto God. Have we not reason to say with the Psalmist, *Thro God have we push'd down our Enemies; Thro his Name have we trod them under that rose up against us?* Have we not Cause to resolve not to place our chief Trust in Warlike Preparations? but to say, *That God hath sav'd us from our Enemies, that God hath put them to shame that hated us.* Does not the critical Juncture of our Deliverances, - the Compleatness of our Victories over our Enemies, who had much the Advantage of us in their Situation and in their Number; Does not the remarkable Preservation of our Generals, both *English* and *Dutch*, the Fall of either of whom would in all probability have prevented some of those Glorious Successes that increase the Joy of this Day; Does not the seasonable

Relief

Relief of *Turin*, when their Ammunition was just spent, and when the Besieg'd, in all likelihood, would have been oblig'd to surrender, had not Providence facilitated the happy Arrival of the Imperial Forces: Do not all these surprizing Circumstances oblige us to give the Glory unto God, and to acknowledg, that *by his Right Hand, and by his Holy Arm, and by the Light of his Countenance*, we have obtain'd these mighty Advantages over the Common Enemy of Peace and Liberty?

Are not We, as well as the People of *Israel*, under infinite Obligations to express the most grateful Temper of Mind for these signal Victories? Ought not the great Consequences of them, as well as the Victories themselves, to engage us to glory and triumph in God *all the Day long, and to praise his Name for ever?* What wonderful Progress have the Allies made both in *Flanders* and in *Savoy*! What Courage and Resolution have these Victories inspir'd our Armies with, and what Terror and Confusion have they struck into the Minds of our Enemies! How many strong Places did their dispirited Troops a-

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bandon in the *Netherlands* with the utmost Precipitation! How many great Towns immediately submitted to our Arms! What Success had they in the Reduction of the *French* Conquests! And had not an Opportunity been given to our Enemies to bring such a number of Forces from the *Rhine* to *Flanders*, other Towns, no doubt, as well as *Ostend*, *Menin*, *Dendermond*, *Aeth* and *Antwerp*, would have been oblig'd to yield to the Victorious *Marlborough*. What mighty Conquests have follow'd upon the Relief of *Turin*, and the Defeat of the Enemies Forces in the Duke of *Savoy's* Country! Almost all the *Milanese* is in the power of the Allies; and we have a Prospect, thro the Blessing of God, of acting Offensively on that Side the next Campaign, and of the Duke of *Savoy's* returning the Blow upon his cruel and inveterate Enemy to much better Advantage. Nor are we to forget what a mighty Influence this Train of Successes must needs have upon the important Union between *England* and *Scotland*; a Union which her Majesty, pursuant to that Parental Concern she had for the Happiness and Security of her People, and her extraordinary

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ry Care to transmit the same Privileges, which all her Subjects enjoy at present, down to Posterity: A Union, which promises us a lasting Influence upon the Safety of the Protestant Religion, and the continual Defence of the Liberties and Properties of *Great Britain*. Nor must we omit here to mention that Life which these Extraordinary Successes justly inspire into all our Affairs, That Dispatch of Publick Business, and the Zeal of the People for the intire Reduction of the exorbitant Power of *France*. These are the happy Consequences of our Victories, and our Joy and Thanksgivings to the Lord of Hosts ought to be in proportion to them. Nor should we content our selves with the Sacrifice of Praise we offer up to Heaven this day only, but resolve, by all Acts of Piety, by Justice and Charity, by Temperance and Sobriety, to glorify our God, and convey to succeeding Ages the Memory of these his wonderful Works for us. God indeed justly requires this of us, the Sacred Ties of Ingenuity and Gratitude oblige us to it; and these Returns too will be a good Presage of future Blessings, and prove the Earnest of

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God's Everlasting Favour and Protection; Nor is this Glory that we owe to the Great God inconsistent with those Acknowledgments and Honours we are bound to give to the Wisdom of our Councils, the Justness of their Measures, the Vigor and Prudence of our Generals, and the Intrepidity of our Soldiers; for God himself is said to honour them that honour Him, and our Honour of them is no more than an Imitation of his bright Example. Nay, by paying that Esteem, and shewing all that Gratitude which belongs to the Instruments of our Safety and Deliverance, we honour God himself: Whilst we admire those excellent Qualities, by which Princes and Councils, Generals and their Armies become great Benefactors to Us, and the Common Cause, we consider them as the Gifts of God, from whom every Good and Perfect Gift does come. If we disparage their brave and generous Actions for the Good of the Publick and our particular Happiness, we not only shew our selves unjust to Men, Enemies to the general Good, but ungrateful to Heaven it self. Let us then particularly manifest our Thankfulness
to

THANKSGIVING DAY.

to God, by blessing his Name for preserving, amidst such imminent Dangers, the Lives of our two Generals, the Duke of *Marlborough* and *D' Auverquerque*, especially of the former, who was twice so signally deliver'd in this Engagement; and Inspir'd with the ingenuous Reflection how much we owe to their Uncommon Resolution and Valour, earnestly implore God long to continue to us such important Lives.

To conclude : Let us offer up our united Thanks to God for placing her Majesty on the Throne over us, under the happy and wise Administration of whose Government we are so peculiarly prosperous against all the vigorous Attempts of our Enemies, to destroy One of the best Constitutions in the World. Let us gratefully acknowledg the various Benefits and the special Blessings we enjoy under her Reign; and let our Hearts be continually engag'd in Prayer to the King of Kings, and Lord of Lords, that She may live long to possess the Throne of these Kingdoms, and be continually happy in the special Favour of God, in the unalienable Love
of

30 *A Sermon preach'd, &c.*

of her People, and the Prosperity of her Subjects, and that we may have frequent Occasions to renew the solemn Joys of this Day, as a Reward of her exemplary Piety and Virtue, till all the Enemies of her Majesty and Government are vanquish'd, and her Throne establish'd by a lasting and solid Peace.



E J N I S

ERRATA Page 8. l. 7. r. shew'd st. P. 9. l. 19. r. ascribe. (P. 10) l. 1. r. and that all. P. 17. l. 23. r. turn again